

# Spiritual Call

A Continuance of "Macedonian Call"

To be carnally minded is death, but to be  
**SPIRITUALLY** minded is life and peace.  
—Romans 8:6

Walk worthy of the vocation (calling)  
wherewith ye are CALLED.  
—Ephesians 4:1

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## What the World Does NOT Need What the World DOES Need

THE WORLD IS FILLED WITH GOVERNMENTS of men, schemes of morality, and theories of theology, and yet it grows worse and worse. Our navy cries that our country needs a bigger navy; the army says that it is a bigger army that is needed; and the air force demands the biggest of all. And these fight regarding this, until one feels that what all three need, is an atom bomb dropped into their midst.

It is a United States of the World that is needed—says another group, and perhaps that would help; but even within our borders there are bickerings and strivings about as bad as between nations.

Some declare that the world needs more Leisure; and they cut down the working hours, and even demand now, some of them, a four day week. But it seems the more leisure we have the more time to get into mischief, and nothing good is really accomplished, except ease.

"More education, more education", cries another group; but the world has more schools than it ever had before, and also—more crime. That is not the remedy, at least, in the way we have developed the education.

Millions think that Unity among professed Christians is the cause of the confusion in the world, and declare that if we were united things would be much better. But the poor creatures do not seem to know that back 50 and 75 years ago, when sectarianism was rampant, there was better morality and religion than today when they try to bring all denominations into one great heterogeneous mass. As much as unity is to be desired, yet the Book says, "The wisdom that is from above is first pure, then peaceable." There was considerable so-called Unity in the Dark Ages, and you know what rottenness we had in many ways.

You say that we need better educated preachers. True, preachers should know what they are talking about, and be able to present truth in a simple and effective way if possible. But preachers are better "educated" in temporal things, and have more degrees from colleges than ever before, and there is more worldliness and ungodliness among professed Christians than ever. Even in the professed "Church of Christ", especially in the South among the Bible college people, they are daffy on degrees, and one without a degree has a hard time getting "a pulpit", and spirituality declines all the while.

All groups seem to think that a fine meeting house is one of the great things needed, and so millions of dollars are spent in worthless stone and brick and mortar, beyond what is really needed. "We want a house that our

children and ourselves will not be ashamed of"—is the sentiment of many, even in the professed Church of Christ. But just where is that "virtue" or work described in the Book? Apostolic Christians had no meeting houses of their own for about three hundred years, for they would have been destroyed by the enemy. So such is not a real necessity.

With all but a very few groups, the cry is made for "bigger contributions" "for the work of the Lord" when possibly it should be rightly described as for the work of men in their pride and ambition. They had small contributions in the early day, for the Christians were very poor, but they pushed the gospel into all parts of the then-known world. It is going to take something more than money to convert the world.

Some call for "Preachers Meetings"; others, for "elders meetings"—but such in the past have led to denominationalism in the strongest form such as Romanism. Others cry for "scriptural elders" which sounds very commendable, but how are we going to get them. In an exchange paper of the "Church of Christ", a few nights ago I read where the editor said they could hardly find a man qualified for the eldership. We talk about developing elders, but about all we can do is to develop them some publicly, and they have to develop themselves in the character which is so badly needed today.

Some think that if we have many Young People's Meetings, and enlarged Sunday Schools, we shall have better churches. But young people without guidance from experienced and devoted Christians will soon run off into side tracks.

Some think they are nearer the truth and demand greater Bible knowledge; and yet I know of many with good Bible knowledge who do not live up to it, and are easily led astray. That seems like a contradiction, but we shall see later.

We may think we are surely getting somewhere, when we have form, ceremonialism, fine choirs, precise programs, etc.; etc.; but Edersheim, a great divine, I think, in the Church of England, said in his Life of Jesus—"Ceremonialism rapidly develops, too often in proportion to the ABSENCE OF SPIRITUAL LIFE." There you have it. One well versed in history declares that greater form is a sign generally of a lack of spiritual life.

### What the World and Church Really Need.

They need "spiritual life", and that can not be obtained from MERE form; so we must get to the spirit of our

religion. We have disdained the simple things which God has ordained, have turned away from the fountain of life, and have hewn us out cisterns, broken cisterns that can hold no water.

We need Self Examination. "Examine yourselves whether ye be in the faith." How many of us do that? Do we stop and inquire. Am I really doing the things which God tells me to do, in the proper way and proper spirit?

Concerning the Lord's Supper, Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself". Now this does not mean that if one has sinned he should not partake of the Supper. True, if one has sinned, he should repent, and as he eats ask God to forgive him. But it refers to the **manner of the eating**—"not discerning the Lord's body". The Corinthians were making a feast out of it, and were not seeing the bread and wine as the body and blood of Christ. So we are not to be looking out the window, or thinking of some pleasure for the afternoon, or some business task for the week, etc.; but we should say to ourselves, "This is the body and blood of Christ **who died for ME**, and I should live **for HIM**, and not for myself—am I doing that?" If such sentiment is impressed on our mind we shall surely be made better.

It is not the mere eating that will save us, but the **eating in the proper spirit, for we if we do not eat, discerning the Lord's body, WE MISS THE PURPOSE OF THE WHOLE INSTITUTION AND EAT AND DRINK DAMNATION TO OUR SOULS.**

We are to sing also with the spirit. Not in a listless way. Not for the mere sound—which is far too often the case now. But we should put out thoughts in the words, and **then try to carry out those words in our lives.** Anything else is mere form and will do more harm than good.

Too often our private Bible reading is a mere form. We are reading the Bible through, and have so many chapters to read, and must hasten to it. Perhaps such method is better than none, but it will not develop us spiritually. Or, if we read merely to tell it to others, as so many preachers and other leaders do, **and not for our own spiritual good**, the Word is like seed sown among thorns. David says, "Happy is the man whose delight is in the law of the Lord, and in his law **doth he meditate day and night**". How many really meditate on the Word?—stop and think about it, in its application to ourselves and to the world in its sin?

We are commanded to let "love be without hypocrisy". Now is that our practice? Or do we have some deception in our attitude toward others?

Do we love our neighbor as ourselves? We think pretty well of ourselves, now, honest, reader, would we do for our neighbor what we would do for ourselves? Especially in all money matters, charitable affairs.

Do we really love God with ALL our heart, or do we leave a corner there to follow men in religion, or popularity or pleasure? Do we love the praise of men more than the praise of God? Think, now, seriously.

And so we should go on through all the moral things taught in the New Testament. It is not fine distinctions in theology or the organization of the Church that the world needs. Men have not agreed on those, because too often they are over into God's business rather than their own. The way of life is so plain that the wayfaring man shall not err therein. Jesus did not teach his disciples to try to make hair-splitting discriminations in theology—that was not the purpose of the gospel. Christ taught his dis-

ciples to pray, "**Thy will be done, ON EARTH as it is done in heaven.**" Christ came to save us from our sins, and to teach us to live like they live in heaven. Jesus himself says, "weightier matters of the law are justice, mercy and faith," and these we should do and not leave undone the doctrinal things. So what does the world need and not need?

The Church has had too much mere formalism in its religion.

**The Church needs conversion to the SPIRIT of the religion of Christ as taught in the New Testament.**

## Are You Ready?

In the twenty-fifth chapter of Matthew Jesus likens the Kingdom of Heaven to ten virgins who took their lamps and went forth to meet the bridegroom. Five he said were wise, and five were foolish. The foolish took their lamps but took no oil with them, while the wise took oil in their vessels with their lamps.

Jesus spake the parables in order to impress a lesson upon his hearers, and they have been recorded that we may receive the lesson and be benefitted thereby.

What is the lesson in this parable for us? All ten of the virgins made the first step in preparation to meet the bridegroom, in that they prepared their lamps. These may be likened to those persons who believe the gospel and yield obedience to it, by repenting from their sins and confessing Jesus and being buried with Him in baptism. Five of them proved to be wise and five were foolish. While the bridegroom tarried they all slumbered and slept. The wise virgins took oil with them in their vessels. Since Jesus said that the Kingdom of Heaven is like unto this parable, we might say that the wise virgins represented those believers who continued faithful to the teachings of Christ and the Apostles, living such a life so as to be ready to go forth to meet the bridegroom when he comes.

The five foolish virgins represent those believers, who while waiting for the Son of Man to come, become cold and indifferent and spend their life absorbed in the cares and pleasures of this world, so that when the Lord comes, their lamps have gone out, and they have no oil with which to fill them, having become as the Spirit said of the Laodicians, rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Rev. 3:17. Thus are not prepared to meet the bridegroom and enter in with him to the marriage feast, or Heaven, and the door is shut on them. To all such the Spirit gives this exhortation, I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with gysalve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent. Rev. 3:18, 19.

Jesus concludes the parable by saying, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. 25:13.

Therefore the lesson to us is, to be always watchful and to be ready at any time to meet the Son of Man when He comes.

Dear reader, can you say that you are ready at this moment to go out and meet Jesus Christ the bridegroom? If not, **Now** is the time to get oil for your lamp, that is, to shake off your coolness and indifference and become a live enthusiastic Christian, not a lukewarm one, for the Spirit says that He will spew such out of His mouth. Rev. 3:16.

Some teach that having obeyed the gospel, they become a child of God, and hence are saved and will not be lost. If that is true, why was it necessary that the Apostles should write twenty-one letters teaching Christians how to live, and warning them of the danger of falling away? Even Paul considered that it was possible if he did not keep himself, his body in subjection, that he would be a castaway. I Cor. 9:27. The letters to the seven churches also show us that there are some who will be lost of those who have obeyed the gospel. Watch therefore, for ye know not what hour your Lord doth come. Matt. 24:42.

But one may say that there are many prophecies to be fulfilled before that time comes. That may or may not be true, **we do not know.**

**We do know this** however, that death comes upon us all, both old and young, and that, in many cases, without any warning whatever; Reader, are you ready for that angel of death to tap you on the shoulder and say, "Come with me"? If not, why not? There will be no time for preparation then. As you are then, so must you appear before the Judge of all the earth to answer for what you have done in this life.

Again, Watch therefore, for ye know not the hour when your Lord will come.

Paul says, for when ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things where of ye are now ashamed—for the end of those things is death. But now being made free from sin, and becomes servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:20-23.

Let us so live that we will be ready at any time to meet the Lord when He comes.—(Fred D. Weed)

### The Special Heritage

In the Bible we read of a heritage unlike any other in that "the Son will deliver up the kingdom to the Father" when time will be no more. After the death and resurrection of Jesus in Mat. 28:18, Jesus spoke unto them, saying, "All power is given unto me in Heaven and in earth." In Matt. 11:27 and Luke 10:22, Jesus said, "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." That gives two witnesses to those words of Jesus, and establishes the fact. In the mouth of two or three witnesses shall every word be established. II Cor. 13:1.

In Mat. 11:28, Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." We know only the Father when the Son reveals Him to us. In John 18:36 Jesus answered, "My kingdom is not of this world," so the two unchangeable commandments of His Kingdom were given by Him (God's only Begotten Son) Mat. 22:37-40. It is God's plan of salvation.

I Cor. 15:24—"Then cometh the end when He (Jesus) shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power, for He must reign 'till He hath put all enemies under His feet."—A Sister.

**BORN ONCE — DIE TWICE  
BORN TWICE — DIE ONCE**

### But He Killed the Preacher

"For Herod feared John, knowing that he was a just man and a holy, and observed him [kept him safe]; and when he heard him, he did many things, and heard him gladly." (Mark 6:20.)

The above Scripture refers to John the Baptist. But in spite of every favorable inclination that Herod had toward John, he wound up by killing him.

Yes, there was a woman in the case that finally left John the Baptist headless. He made the fatal mistake of rebuking a woman for her sin. But in spite of this woman's wrath, and in spite of John's rebuke, "Herod feared John."

"Herod did many things" when he heard John preach. But he did not do enough. He stopped short of complete obedience. Half obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

"Herod heard him gladly." But his obedience was only partial. Hence, it was the same as no obedience. Herod's reaction to the preaching he liked to hear was different from the reaction of the Pentecostians. The Pentecostians heard Peter. Of them it is said: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) But John never baptized Herod. His obedience was not as complete as the Pentecostians. Most people who receive gospel preaching gladly, go all out in obedience. Herod did not. It just affected him enough to make him miserable in his sins, to do a few things to try to ease his conscience. It never caused him to put away his brother Philip's wife. He did admire John for having the courage to tell him of his sins. Most people fall short even of this when they are rebuked for their sins.

Take, for instance, Herodias, the woman in the case; she despised John. John had told Herod: "It is not lawful for you to have your brother's wife." All the venom in this woman's heart was turned loose because John tried to break up this illicit affair. She "had a quarrel against him" for interfering in her personal affairs. "She would have killed him; but she could not." (Mark 6:19.) For a while Herod protected John from her. "He kept him safe." But hatred will find a way. This woman, Herodias, bided her time. And all the time she was nursing her spite and thinking of the most terrible way possible to get even with this preacher who tried to unfeather her nest for the sake of her soul. Soon she was to be satisfied. Herod was getting older and older. And then, finally,

#### That Fateful Birthday Party

"And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him

# SPIRITUAL CALL

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in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother." (Mark 6:21-28.)

This narrative is one of the very terrible things that hate will produce. Also it almost makes me shudder at the thought of parties. Yes, yes, I understand that Herod's party was an exception. So far as I know, there is not anything wrong with parties, unless something is done at the parties which is wrong. So many times that is the case. It no doubt was true at Herod's party, even as it is often true in many parties today, strong drink was served. That will make parties sinful. Then, as in this particular party, there is dancing carried on, which is also sinful. Sometimes some sinful games are played. Not all games are sinful. Some parties are a deathtrap for the soul, even as Herod's party was a deathtrap for John's body. Where there is strong drink and dancing, the stage is set for most any kind of vile and sinful deed.

Nurse hate long enough, and as in the case of Herodias, so it will be with you—a "convenient" day will come when you can go all out to get even. But if you never actually go quite as far as Herodias in the killing business, just remember this: "Whosoever hateth his brother is a murderer." (1 John 3:15.) Hate is the incubator that hatches every vile and ugly deed.

And if your hate is bitter enough, if you cannot personally get your aims accomplished, like Herodias, you can work through another. She worked through her daughter. You can mold the bullets you know, and let someone else shoot them. You can get rid of an elder or a preacher that stands in the way of your plans. Like Herodias, you can write the play and let another carry out your plans. And, like Judas, you can play innocentlike and say: "Lord, is it I?" **Many a faithful man in the church has become the victim of a bitter plot because he had the courage to stand for what he knew was safe and right. Many an undercover scheme has been enacted by an Herodias' daughter.**—(C. O. Plum, in Gospel Advocate)

## Things Necessary to a Christian Home (2)

The purpose of this article is to emphasize an essential to a Christian home, which is:

A Christian environment. This calls for in the first place, wholehearted submission to the teachings, ideals, and principles of Christianity on the part of all of the members of the home. It presupposes that both parents are Christians and that all of the children who are old enough to be accountable become obedient to the gospel. The teachings of Christ should guide the lives of all of the members of the home, should be the chief topic of

conversation in the home, and should permeate all of its daily activities.

In the second place, to have a Christian environment, there must be true Christian parental training, which includes the right example, teaching, guidance, and discipline.

It has ever been true that example is a much more powerful teacher than words alone. Christ was the greatest of all teachers because he was the perfect example of all that he taught. Christian parents have a fearful responsibility here. Their examples will influence their children far more than anything that they might say, and if their examples are not right, what they say will have very little effect. Parents should never do or say anything, or take up any kind of habits, that they would not like for their children to engage in.

Daily reading of the Bible and singing of hymns and offering of prayers to God should be the order in every home. If from their earliest recollection children have the word of God faithfully taught them by their parents, they are not likely to get away from it in later life. This teaching has been made an obligation of parents both in Old and New Testaments (Deut. 6:6-7; Eph. 6:4; 2 Tim. 1:5; 3:15). The parents are better fitted than anyone else to give this teaching to their children, for they know them better than anyone else, love them better, and have a stronger influence on them. What a grave responsibility Christian parents have!

Parental guidance in the problems and serious decisions of life is a most needful and helpful thing. There are certain choices which the child must make for himself, and yet he needs all of the help and counsel that Christian parents can give. Such decisions as what forms of amusement children shall engage in (after they are old enough to have some part in making their own choices), the life work that one will enter, the kind of company one shall keep, and the choosing of a life companion, are things which will affect the whole future life.

Discipline is a thing that is absolutely essential to the Christian home and to the molding of Christian character. Children need to be told and shown what is right, corrected if they do wrong, and punished if they persist in disobedience. Contrary to some modern psychologists, Solomon recommended the use of the rod (Prov. 23:13-14; 22:15). One of the earliest lessons that children need to learn is that of obedience to their parents (Eph. 6:1-3), and if they learn this lesson well in the home, it will carry over into future life. They will be good students, good citizens, and good Christians.—(Editor Gospel Tidings)

### WHEN I LOST MY TEMPER

When I have lost my temper, I have lost my reason, too;

I'm never proud of anything which angrily I do.

When I have talked in anger, and my cheeks are flaming red.

I've always uttered something which I wish I hadn't said.

In anger I have never done a kindly deed or wise,

But many things for which I felt I should apologize.

In looking back across my life, and all I've lost or made,

I can't recall a single time when fury ever paid.

—The Christian Visitor.

## Not Understood

Not understood. How trifles often change us!  
Not understood. We move along asunder  
Our paths grow wider as the seasons creep  
Along the years; we marvel and we wonder  
Why life is life? And then we fall asleep,  
Not understood.

Not understood. We gather false impressions  
And hug them closer as the years go by.  
Till virtues often seem to us transgressions;  
And thus men rise and fall, and live and die;  
Not understood.

Not Understood. Poor souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mould the age  
Not understood.

Not understood. The secret springs of action,  
Which lie beneath the surface and the show,  
Are disregarded; with self-satisfaction  
We judge our neighbors, and they often go  
Not understood.

Not understood. How often trifles change us!  
The thoughtless sentence or the fancied slight  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight;  
Not understood.

Oh, God! that men would see a little clearer,  
Or judge less harshly where they cannot see;  
Oh, God! that men would draw a little nearer  
To one another, they'd be nearer Thee.  
And Understood.

—Selected

## He That Humbleth Himself

In a fairly wide and varied association with Christian people, covering a period of over forty years, we have been so unfortunate that we have never yet met either a man or a woman who was really perfect,—or at least, if we have, our judgment was too imperfect to recognize their perfection. We have met some who professed perfection, but of these, most of them have been of an emotional type who have been carried away by the appeal of an extreme view of what the Bible calls, sanctification. But the majority of these have sooner or later come back to earth, and have had to acknowledge their error.

We have met another smugly complacent type whose perfectionism was a combination of natural egotism, religious conceit, and spiritual pride. But the majority of people did a good deal of stumbling in learning to walk; and after learning to walk, have limped more than once.

Abraham was pretty much of a saint, yet he turned aside into Egypt, and, though a believer, was not wholly truthful while there. The name of Sarah is included in the list of saints of great faith, and yet it is recorded that she laughed at the seeming impossibility of the fulfillment of the divine promise; and was rebuked by the angel for doing so. Isaac was an exemplary character, but he stumbled just where Abraham had stumbled, and made the mistake in Gerar that Abraham had made in Egypt. Jacob, of course, was notoriously imperfect; and

though the faults of Joseph are not recorded, he cannot have been wholly free from error.

Moses, and Aaron, and Miriam, and Joshua, and Samuel, and David, to mention only a few, had their hours of weakness when evil gained an advantage over them. And even the good Hezekiah, when in one matter he was "left" by the Spirit of God, proved that his heart was as deceitful as that of the rank and file, and that he was just as much subject to vanity as any of us.

Peter stumbled both before and after Pentecost, and was graciously rebuked by the Lord for the first offence, and faithfully admonished by Paul for the second. Nor was even the Apostle Paul free from the general temptation, and a thorn in the flesh was sent to him to prevent his becoming spiritually proud.

And it is still true that all God's people have temptations to evil.—

"And none, O Lord, have perfect rest.

For none are wholly free from sin;

And they who fain would serve Thee best

Are conscious most of wrong within."

**It is not our occasional stumbling, however, that impoverishes us, and robs us of fruitfulness and power, but rather the pride that forbids the acknowledgment of our sin.** The greatest saints have always been of the humblest spirit. Abraham came back to the altar and began all over again. David, for a long time, kept silent, and while he did so his moisture was turned to the drought of summer. But he broke the silence at last, saying, "I acknowledged my sin unto thee, and mine iniquity have I not hid I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

When Samuel rebuked Saul, and told him that the Lord had rent the kingdom of Israel from him, Saul said, "I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." Saul was unwilling to humble himself before the people, and publicly acknowledge his wrong; and though temporarily he was honoured before the people, he ultimately lost his kingdom.

**Oh, what havoc has been wrought in the church of Christ by the foolish pride of God's people who know they have sinned, have made a mistake, and taken the wrong course, but who are too proud to acknowledge their error!** A man who is really true and genuine at heart, if overtaken by an error of any sort, will hate that wrong in himself more than in another, and will be in haste to acknowledge it, and to make his acknowledgment as public as the wrong.

Hundreds of people will read this simple article who will be convicted in their own consciences, even as they read; and if such would avail themselves of the earliest opportunity to acknowledge his or her wrong to those whom they have wronged, if they have wronged a brother or sister, and then publicly acknowledge his error before the church, he would be God's instrument of bringing about a genuine revival.

Nothing is more abhorrent to God than human pride, and of all varieties of pride, that which boasts itself in its superior spirituality is the most obnoxious. What a blessing it is that God is plenteous in mercy, that He has so clearly stated that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"! What blessing would come to multitudes could we but heed the simple teaching of

the Word of God, and as soon as our sin is made known to us, hasten to confess it, and seek afresh the cleansing of the precious blood! "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy"; "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."  
—(Gospel Witness and Protestant Advocate).

#### WHAT SOME ARE SAYING

Received the Spiritual Call a few days ago, and do enjoy reading its contents. I would like you to send the paper to -----  
—Tennessee. (She sends a new subscription.) . . . Send ten of your Simplified New Testaments to me.—Rosa R. Small, Calif. (There is a steady call for this combination book of testament, dictionary, Bible dictionary, commentary, etc., good print, well bound, fits man's coat pocket, \$3.10) . . . Enclosed find five dollars for one year to this address. Use the rest as you wish to spread the gospel. I only wish I could do more for the work.—Illinois . . . We are glad the Spiritual Call continues, for we enjoy reading it, and believe there was never a greater need for a paper in the brotherhood like it. The plain truth of fairness and justice for all disciples in the Lord's Church, as taught in the Word of God, may help stay the opposite that is being practised in places which seem to amount to this—Obey the elders right or wrong. It certainly is apostasy. May those who have in any way been influential in helping to spread such false doctrine repent and get right with their brethren and God before it is too late. We are sending ten names.—Oregon. . . Success to the Spiritual Call. Many good items in them.—Missouri (Sends twenty dollars to help in the work. It is faith WITH such works, that helps us keep going.) . . . I thank you for explaining 2 Thess. 3:16-15 in March S. C. It looks reasonable to me. The word of God is wonderful. One can always learn more as the years go by. I pray you may be spared to present the truth. Am enclosing a little help. Please keep your paper coming to ----- Illinois. (She gives names she donates to, and also sends donation to the paper. This disciple is past eighty years, and has yet a keen mind and heart for the Word and work of God.) . . . There is so much good nourishing thought and admonition that it is encouraging to read it. Just keep the change.—W. Va. . . . The article on "Walking Disorderly" is one hundred per cent correct.—G. R. Blankinship.  
One sister has donated the Spiritual Call to more than 40 non-members. Others have sent donations which help send to many non-members. What have you done?

Unionville, Mo.—I want to tell you about our meeting yesterday (April 17). There were 41 present. We have good meetings Lord's Day, Night, and Thursday night. There is no bickering, no envy, no strife. We are all of the same mind and the same judgment, under the leadership of Hodges and Robinson. The congregation is interested and earnest in their efforts to learn more and more of their Savior and his Word. Every male member in this congregation except one old man, will take part when called upon.  
—Missouri. (Condensed)

#### "WE PREACH CHRIST CRUCIFIED"

##### I CORINTHIANS 1, 23

What is the message that uncounted millions of immortal souls on the face of the earth so sorely need today? Is it only the fatherhood of God and the brotherhood of man,—that inexpensive and convenient brand of religion, liberal enough for anything except the open and brave confession of Jesus Christ as the only, but all-sufficient Savior of every man, woman and child on the face of this broad earth of ours? Is the preaching that is needed today the discussion of moral issues that offer salvation by character instead of by the blood of the Lamb of God offered on Calvary's heights?

God forbid! Nineteen hundred years ago Saint Paul said very plainly, "We preach Christ, and Him crucified," and the preaching that is needed today is the clear proclamation of the necessity and saving power of faith in this same Redeemer; for the problems that are vexing the civilized world today are not essentially different from the issues which perplexed thinking men in the Apostle's age. Human nature has not changed; the world with all its enlightenment and progress has not grown much better spiritually and morally; and there still hangs over this world of ours that deep shroud of black night which would shut off from the vision of sinful men the illuminating grace of salvation in Jesus Christ. "Christ crucified" must be the burden of the message which the Christian Church today sends broadcast without fear or favor!

—Christian Beacon

(Concluded from Page 8)

**26. Don't Be Stubborn.** You stop the easy flow of traffic in the world, and become a nuisance. Be reasonable, willing to change when wrong; willing to acknowledge when in error. "Confess your faults one to another." (James 5:16.)

**27. Don't Magnify a Mole-Hill into a Mountain.** Some things in life are big, and some are little. Have a true sense of values. Principles of right and wrong can not be compromised, but incidentals and mere personal preferences can be. "As much as lieth in you, live peaceably with all men." (Rom. 12:18.)

**28. Don't Be Sensitive.** Some people have their "feelings" stuck on their skin, where they are easily "touched"? You and all around you are "on nettles." There is not much Happiness in the suspense of "hurting" some one's feelings or getting hurt. "Charity . . . is not easily provoked, thinketh no evil." (1 Cor. 13:5.) Read the whole chapter and memorize it.

**29. Don't Be a Grouch.** There is too much vinegar already in the world. The world is curdled. "Rejoice in the Lord alway; and again I say, Rejoice." (Phil. 4:4.)

**30. Don't Open Your Mouth When Railed At.** Simply look at the railer in silence. He will be dumfounded, for there is nothing more for him to rail at. Or quietly walk away from such people. Jesus "when he was reviled, reviled not again, but committed himself to Him that judgeth righteously." (1 Peter 2:23.)

**31. Don't Talk against Others Unless Good is to Be Accomplished.** Ridicule; sarcasm, "catty" remarks slander, make everybody unhappy. "Speak evil of no man." (Titus 3:2.)

**32. Don't Forget to Read David on Happiness (Blessedness) in Psalm 1.** "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night."

**33. Don't Forget to Read Jesus on the Beatitudes, Which Should Be Called "Happitudes", in Matthew 5:1-12.** "Blessed are the poor in spirit . . . they that mourn . . . the meek," etc. Read and memorize all of them.

**34. Don't Forget to Read the Bible and Pray Every Day.** Nothing will bring you greater Peace and Confidence and Joy.

**35. Don't Forget to Write All These References on the Fly Leaf of Your Bible, and refer to the passages till you have memorized them.**

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.)

#### THE NEED

What the Church needs today, that would enable her to meet the needs of a lost world, is the truth, the unvarnished truth, the hard-hitting truth, the truth that makes you think, the truth that disturbs you, the truth that will awaken you from your lethargy, truth that will cause distress for sin, truth that smites the conscience, truth that causes you to see and feel your lost condition, truth that will bring you to your knees, truth that will bring into your darkened life, the light of the world.

—Walter W. White, in Christian Monitor

## Man's Ways Versus God's Ways

**Man.**—The young people are all right in doing as they are doing. They are simply exercising the human nature which God gave them. God will save them.

**God.**—“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **BUT know thou, that for all these things God will bring thee into judgment.**” (Ecc. 11:9.)

**Man.**—Don't worry about the judgment, for there is none, and there are no commandments to keep except those of Nature.

**God.**—“Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. **For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**” (Ecc. 12:13, 14.)

**Man.**—Don't worry; if there is any punishment in the next world, it will be very light and will soon end.

**God.**—(John the Baptist, speaking of Christ), “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with **unquenchable fire.**” (Matt. 3:12.)

**Man.**—The way to heaven is broad, and the crowds are going there; and the way to destruction is narrow, and only a very few are in it.

**God.**—“Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.” (Matt. 7:13, 14.)

**Man.**—You don't have to listen to Jesus and his word.

**God.**—“Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell, and great was the fall of it.” (Matt. 7:26, 27.)

**Man.**—You can live about as you please, and when you get ready to die, turn your eyes to the Lord, and cry to him, and it will be all right.

**God.**—“**Not** every one that saith unto me, Lord, lord, shall enter into the kingdom of heaven: **but he that doeth the will of my Father which is in heaven.**” (Matt. 7:21.)

**Man.**—All this talk about fire for the wicked is a bugbear to frighten women and children.

**God.**—“As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall **cast them into a furnace of fire: there shall be wailing and gnashing of teeth.**” (Matt. 13:40-42.)

**Man.**—NO, no, no, we don't believe that a loving Father will cast his children into the fire.

**God.**—“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall **cast them in the furnace of fire: there shall be wailing and gnashing of teeth.**” (Matt. 13:49, 50.)

**If we don't believe Jesus about the punishment of the wicked, how can we believe Him on Heaven or anything else?**

**Man.**—Don't be worried for the Master is good and will save you regardless of how you treat your fellowmen.

**God.**—“The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint

him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Matt. 24:50, 51.)

**Man.**—The punishment of the wicked will last a very little while, and the doctrine of eternal punishment is absurd.

**God.**—“And these shall go away into **everlasting punishment**, but the righteous into life eternal.” (Matt. 25:46.)

## The Christian's Light

In that great sermon on the mount that Christ delivered we have the great truth taught that “ye are the light of the world,” Matt. 5:14. In the sixteenth verse of the same chapter he repeats the same idea by saying “let your light so shine before men; that they may see your good works, and glorify your Father who is in heaven.” Paul in writing his letter to the Christians at Corinth says, “Ye are our epistle, written in our hearts, **known and read of all men.**” II Cor. 3:2. The central idea of these verses is that Christians are lights and epistles to the world, noticed and read by all men.

The question comes to you church member, what kind of light are you giving? What kind of an epistle are you, that is being read by all men? Is it one that would lead people to glorify God? That is the light Christ commends—a life that would lead others to glorify the Father who is in heaven. Many of our lights and epistles are so dim and blurred that men cannot tell what we are or what we represent.

The Christians are lights and epistles. The Christians make up the church (I Cor. 12:12); therefore, the church is a light and an epistle. But the church's light is made dim by its members. When services are set aside to provide its members an opportunity to broaden their knowledge of God's book and so fulfill their duty, and then a great number of its members, who so need the spiritual food, are either late or absent, what kind of a light does this church give to outsiders? Just put yourself in the place of a sinner in this world of so many so called churches, who is wanting to find the true church. Would you think a church was the true church if its members were not interested enough to attend the services? Certainly you would not; and that is the way the outsider looks at it. When he sees a church whose members are so anxious to know all about the Bible that they take advantage of every opportunity to learn more about it, he then knows that there is something different about it; he is led to seek what it is, then later to glorify the Father in obedience to the gospel and becoming a member of this church.

Some one says “I just can't make it.” Listen Christian friend, how much effort have you put forth to come to the church services? It takes effort to accomplish anything in this world, and we usually do what we want to do. Begin early to make plans to attend every service of the week. Be there, and you will notice that the church will soon begin to grow spiritually and numerically.

But what about the gas? Just do what the Bible says: “seek ye first the kingdom of God,” and this will solve itself.

Let us be better Christians, giving a better light and thereby brighten the light of the church.

—(Wm. Earl Lybrand in Sound Doctrine).

## 35 Rules on How to Be Happy

**1. Don't Eat Too Much.** People can't think or be happy with indigestion or stagnation of the body. Nor can they live long with intemperance. Doctors say that two-thirds of the American people dig their graves with their teeth. Eat about five-sixths of what you want. Sorry I can't quote the chimney-corner Scripture, "Be temperate in all things," for that is not in the Bible. But Paul does say, "Let your moderation be known to all men." (Phil. 4:5.)

**2. Don't Argue with People.** If they are in no frame of mind nor disposition to "reason," let them alone. You are tempted too much to gain victory and not to impart truth. "Come now, let us reason together." (Isa. 1:18.)

**3. Don't Envy.** It eats your Happiness as a cancer, and destroys your very soul. "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15.)

**4. Don't Be Deceptive.** People are sure to find you out, and to lose ALL confidence in you. Be sincere. Christ had no guile (deception). "Let love be without dissimulation" (hypocrisy). (Rom. 12:9.)

**5. Don't Draw Hasty Conclusions.** A failure to do this will bring much trouble. You can't decide any question correctly without hearing both sides. "He that answereth a matter before he heareth it, it is a folly and shame unto him." (Proverbs 18:13.)

**6. Don't Close Your Ears to the Cry of the Unfortunate.** It will give you great Happiness to help them. Jesus Himself said, "It is more blessed to give than to receive." (Acts 20:35.)

**7. Don't Pout and Pout Because You "Have No Friends."** Get busy and make some. "A man that hath friends must show himself friendly." (Prov. 18:24.)

**8. Don't Be Angry.** Anger actually sends a poison through one's body as well as mind. Avoid all circumstances which produce anger. "Put off all these: anger, wrath, malice." (Col. 3:8.)

**9. Don't Hate Those Who Give You Advice.** Even an enemy may taunt you with truth. Consider it. Your heeding may save you much trouble and unhappiness. "Correction is grievous to him that forsaketh the way, and he that hateth reproof shall die." (Prov. 15:10.)

**10. Don't Pout Because of Misfortune.** It will make you sick in body and mind. Trials help bring us to the feet of our Lord. "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.)

**11. Don't Fret Under Persecution.** "Blessed [happy] are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." (Matt. 5:10.)

**12. Don't Be Rude and Selfish.** It drives people from you, and makes you lonesome and unhappy. The real gist of all the good that Emily Post presents on "Etiquette," and that Dale Carnegie presents on "How to Make Friends and Influence People," was told by apostles two thousand years ago: "Be courteous." (I Peter 3:8) "Thou shalt love thy neighbor as thyself." (Matt. 19:19.)

**13. Don't Chafe Because the Wicked Seem to Prosper.** Their day will end in disaster. Think of Hitler. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." (Psalm 37.) Read the whole Psalm and memorize many verses.

**14. Don't Be Impatient with People** unless you know all the reasons they act as they do. They may be right and you may be wrong. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." (Ecclesiastes 7:9.)

**15. Don't Be Impatient Because You Have Not Accomplished What You Aimed to.** The poet says, "Learn to labor and to wait." "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and latter rain. Be ye also patient." (James 5:7,8.)

**16. Don't throw a Fit of Anger in the Presence of Others.** They will see your great lack of self-control, and you will drop a long ways in their estimation. And you will be very unhappy when your mind goes back to the unsightly performance. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

**17. Don't Let Your Mind Become Idle.** In ordinary life, no one is happy who has nothing to do—has "time to burn." Get busy. One of the sins of Sodom was that "abundance of idleness was in her and her daughters, neither did she strengthen the hands of the poor and needy." (Ezekiel 16:49.)

**18. Don't Nourish an Injury.** It will devour your soul. Forget it. God will repay people who do wrong. When you can't get along with certain ones, let them pass out of your mind. "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) Read the whole chapter and memorize it.

**19. Don't Go into Debt Unless It Is Absolutely Necessary.** And then be very, very sure you can get out. Nothing will humiliate you more and crush your spirit more, than to be continually dogged for money which you owe but can not pay. "Better is little with the fear of the Lord, than great treasure and trouble therewith." (Prov. 15:16.)

**20. Don't Bewail Your Lot in Life.** You may be poor, ugly, sick, dull, or unhonored, and yet can be happy. Count your many blessings, and it will surprise you what the Lord hath done. You can have "the peace of God which passeth all understanding." (Phil. 4:7.)

**21. Don't Mess in Other People's Business.** You may get into serious trouble. "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." (Prov. 26:17.) Try taking a dog by the ears, and you will never forget this proverb!

**22. Don't Take Yourself Too Seriously.** Wisdom will not die with you. You are only a drop in the ocean. "Be not wise in your own conceits." (Rom. 12:16.)

**23. Don't Take Others Too Seriously.** No matter what their wealth, education or standing, they are made of the same clay with yourself. Trying to be like the Joneses has brought many people to financial and moral disaster. "Worship God" (Rev. 22:9), not man.

**24. Don't Nag.** Many a home has been broken up by it. It will re-act against you and bring much unhappiness. "Put on . . . kindness, humbleness of mind, meekness, long-suffering." (Col. 3:12.)

**25. Don't Marry a Man Merely Because He has Broad Shoulders, or Money, etc.** Don't marry a woman merely because she is pretty in form or features and can sport baby talk and is "cute." You may have long years in which to regret it. "Man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7.)

(Concluded on Page 6)